

THEOSOPHY IN ACTION



Quarterly Official Organ of The Theosophical Society in Europe—Federation of National Societies

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The Mind and the Heart of Man

Extracts from an address by N. Sri Ram, President, at Huizen, in July 1971

When we look at the situation that exists in the world today, we cannot help considering what could be done to alleviate or change it completely. But no amount of organizational change, however desirable it may be, will work the miracle.

Organizations, such as the various national states—they are also organizations—all conflict and compete with one another. Whenever there is an organization, there are always some persons who want to get control over it. I think it is most important to realize that without the right spirit in the individual no system will work. We, in India, have supposedly an ideal Constitution, which was drafted with very great care by a Constituent Assembly, with very eminent people to advise and guide its deliberations. But then, what does this proclaimed democracy mean? It merely means competition for power, the degradation of all values, the increase of corruption, and so on. You can see that the same observations hold good in very many countries of the world at present, in the United States of America, in Russia, and in the newly created States in Africa. So it comes to this: unless the individual has the right spirit, a sense of responsibility, an understanding of his duties and respect for others, no organization, whether communist, capitalist, socialist or any other "ist", will work satisfactorily. But if there is love and a deep seated moral sense, if there is a sense of brotherhood, a feeling of care for the other person, respect for the rights of other people, then irrespective of the system we will find that it produces happy results.

We find in the world of our days that along with the extraordinary increase in knowledge of the world around us and the technical capacities, there has been an appalling deterioration of values. If you read the journals about all that is happening, you see that wherever feeling people had of morality, in the true sense of right behaviour or the right kind of relationship between one man and another, has gone into the background. There has been an increase in force of the pleasure instinct and the instinct for power. Actually these are the two instincts which have been referred to by psychologists in recent times as lying at the base of human nature in its unregenerate or unawakened state. Freud traced all human motives to the desire for pleasure, and Adler, who succeeded him, thought the primary motive was to assert one's own importance and also assert a certain measure of power control over others.

The first thing to realise is that if it is not enough to bring about a political change or an economic change or a change of any sort without bringing about a change in the attitude of the individual, his understanding, his outlook, bringing about in him the realization of what is good and what is right. Of course, his mind is an extraordinarily clever entity. But we must realize that there is also the inadequacy of the human mind. Its cleverness and operations have not brought peace or happiness to mankind. We cannot say that the sum total of human happiness is greater now than it has been before. As a matter of fact, the cleverness and the activities of the human mind have made war more terrific, have brought humanity to the verge of self-destruction. The result of this cleverness or mental increase, as H.P.B. calls it

in *The Secret Doctrine*, has been to suppress the more beautiful instincts in man.

I think that the Theosophical Society has it as its duty to point to a different way of life. Not only that: the individual, that is to say yourselves, myself, need to realize the importance of a change in ourselves. Whenever anything is wrong, it is always the human tendency to blame another person for it, or blame circumstances and conditions. There is always an alibi for one's own fault, for one's wrong doing. So I feel that we must realize this need for a radical change in our own outlook, in our lives, in our attitude towards things, and that can come about only through an understanding of ourselves.

The mass of occult facts which are given, in *The Secret Doctrine* and other books, can be of value only if man has discrimination, insight and wisdom. Without these qualities one will not understand the essence of what is to be found in *The Secret Doctrine* or any other similar book. We can collect facts, we can load our brains, we can become very learned, whether in science or occultism, so-called, but all that learning will make no difference to our lives which will continue to be the same monotonous, stale, difficult affair as they have been.

The Lord Buddha, when he spoke of the eightfold path, mentioned the first step as "right insight". One must see the true as true, the beautiful as beautiful, the good as good, and not think the ugly to be beautiful or the evil to be good, not look at something vulgar and think it is wonderful. A man may have very little learning, yet he may be greatly wise, and a man may have a fund of learning, but he may lack wisdom.

Without clarity in one's own mind, without purity in one's heart, without love neither science nor occultism can nourish a person's soul. It cannot remove the emptiness that is there. So when we use the words purity and love, we refer to that side of man which we call the heart, rather than the mind, although they are interrelated. H.P.B. says somewhere that humanity will enter a new way only when (I don't remember her exact words) the possibilities of the heart are unfolded, not till then. But the heart and the mind are always interrelated.

There is a quotation: "Great thoughts spring from the heart". That means that great thoughts are not the mere coinage of the mind. They have a certain heart quality, they express a universal truth or they have a certain quality of beauty.

In the theosophical literature we often use the word *Manas*. *Manas* covers both the mind and the heart. In fact, in the Hindu philosophy in the Vedantic system, *Manas* is always taken along with the emotions, not separately, because the two work together so closely, and we can all see that *Manas* or mind, is dual in its nature, it can turn upward, or it can turn downward. Downward means that the mind instead of being free, instead of going forward, is drawn back, is attracted, and therefore it becomes vacant, so that it cannot move forward. Everything that belongs to the past exercises a gravitational pressure. What the past means for us, is our animality. Man is supposed to have an animal heredity. Possibly that is correct. And there are the memories of pleasure

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Spiritual Centres

Extracts from a Talk by Rukmini Devi Arundale at Huizen, June 1971.

Reviewing the different spiritual activities in which I have been concerned in my life, the different spiritual centres and all the different experiences, I feel that ultimately the real key-note of a spiritual centre has a twofold aspect: one the development of a centre itself for spiritual purposes, and the other the development of oneself.

The development of a centre depends on the type of activities we have. I mean activities that are intended to benefit other people, not activities that merely occupy our time. The reason for an activity is because of an urge within to do something that will be of inspiration and of benefit to people and to life in general. I would call those activities spiritual activities. To be spiritual, first and foremost unselfishness is the key-note. Therefore, unless we have activities that represent the desire or the urge to give something of ourselves that is best, there is no spiritual activity. If we have a lodge because we have plenty of time, and we wish to do something, and it will give us pleasure, it is right, we may do it. But in reality it can only be spiritual when you feel that it will fulfil a great purpose and an inner desire within you for the life to flow through. Of course, it doesn't mean that all of us who may have activities, even if it is for the benefit of humanity, necessarily benefit humanity. This depends on the power, and on the unselfishness of character which is within and the ability to inspire others. It might inspire us, but it may not inspire others. If you have inspired others, then your activity must be such which knows exactly what the others need, and if you have that intuition, and you give that which people need, then they derive inspiration. Therefore, spiritual centres which depend upon activities, primarily depend upon an unselfish urge. I use the word urge specially, because I feel very often that when people want to do some good, they think that by doing good they will be good. This is a kind of satisfaction of their own conscience. In reality, you can only do it when there is that urge, a force that is from within, which says, I must, it is there, and it is natural for me. Therefore each one, or each group has to discover itself in order to do this in the right way, beginning at the source.

The source is the inspiration that we derive from within ourselves, and of course in our Theosophical movements the inspiration has been derived from our contact with the inner world, with the great Masters of Wisdom, with those who have fully blossomed out as wonderful and spiritual expressions of that life upon earth. It is the contact with those, not only physically, because physical contact is less important, but spiritually, which is the "root-cause" of that life or that urge which flows through us. If combined with that contact, there is devotion and unselfishness and love, then that love flows through us in a very pure way. But if that devotion and that contact with the inner world is mixed with a certain amount of desire to do good, this thought of oneself which is selfishness, then, even though the urge is there, the flow becomes impure. It may be good up to a point, but it doesn't fully serve the purpose, because you are not giving only that which is wanted by others or by the world or life around you, but you are also giving that which you yourself want to give. So the "I" is there and plays an important part.

When we think of spiritual centres, that flow, that activity which is of importance, is obviously so much linked with the individual and the personality, that it is not only composed of unselfish activity, but also of individual selfishness. The purpose is served, but we always come back to personalities. As long as we are born in a human body, as long as we are on earth, the body, the personality, the individuality plays a tremendous part in life and in the life around us. And that is where the idea of self-preparation or the thought of "self" comes in. What is it to know yourself, to discover yourself, to be your real self? I somehow feel what is best is to forget yourself. Of course, in all the great teachings, when they say, you must know the self, it is with the ultimate purpose of forgetting the self, and the aim should be, when you think of the self, ultimately not to think about it any more. That sounds contradictory, but really, when the transmutation of the personality, the changing of the personality and the renewing of oneself in such a way that there is no personality left, takes place there is a perfect blend of the contribution of a centre and the contribution of the individual, and it is ultimately the individual who has to make the contribution.

Without the individual, there is no point in doing anything. We might as well leave it to Nature, we might leave it to the Devas, they can create very good centres without us. Sometimes they find us great obstacles. We can leave it to the Elders, they don't need us. But we are there, and because we are there, there is also the question of the individual, the individuality, and the personality. There is the discovery of a reality by which we can attune ourselves to that reality and become a part of Nature itself, so much a part of Nature that the flow from within is easy and without obstacles.

Of course, the greatest obstacle is oneself. It is very easy to realize it, because so many of us would like to change the world and other people. I do not know why we set ourselves such an impossible task, but we can try, and it is our duty to try. When I say, "duty", I mean it in the sense of "we can't help it"—the urge is there—and by doing so, we contribute to the sum total of the goodness in the world. But for each as an individual, the easiest thing in the world to do is not to expect to change circumstances, at least within our lifetime, but to change ourselves. That is the most important thing, and we have lessons in our daily life, because in every single thing that is happening in our daily lives, whether it is a small or a big tragedy, there is the opportunity for that adjustment which we can be either happy or peaceful or miserable. In fact, nobody can make us miserable, because if we change our attitude to things, we are no longer miserable. Therefore we have to think in terms of the individual contribution for a collective work. The problem is always what can we be, what can we do, what is our attitude. This is the search for Truth in Theosophy. The teachings are beautiful, the objects are beautiful, the ideas are beautiful, but ultimately we come to the simplicity that is our attitude and our place in life.

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THE THEOSOPHICAL SOCIETY
IN EUROPE

FEDERATION OF NATIONAL SOCIETIES
Theosophy in Action

CAN WAR EVER BE JUSTIFIED?

IN HUMAN AFFAIRS PEOPLE ARE COMMONLY divided into realists and idealists. Realists are said to decide matters according to events and circumstances in a practical commonsense way rather than by ideological notions or idealistic theories. Idealists are thought to be guided by imaginings of perfection, often without much reference to actual facts and conditions. Such visions are the inspiration of the reformer and the revolutionary. But if their gaze is so fixed on the goal that they do not see the present situation, their fanaticism is apt to lead to self-defeating action. For when did violent revolution achieve more than a change of names and of men doing the same things as before? It is never possible to start all over again. The future can only spring from the present, as the present is the fruit of a long past.

The realist avoids these dangers, yet too often the human activities he tries objectively to observe turn him into a cynic, and cynics cannot create a better future. Only those with 'fire in the belly' can do that. The realist, too, is equally conditioned by upbringing and outlook as the idealist. Here, again, as always for a Theosophist, is a razor-edge. The perpetual difficulty is to combine practical good sense in dealing with people and affairs with the vision of what those people and affairs ought to be.

How should we then, from a theosophical point of view, regard the recent war between India and Pakistan; or, for that matter, the wars between the Arabs and the Israelis? A person with no dependants could decide to lose freedom and maybe life rather than resort to violence, whatever the provocation. (Even so, what about his relationship with the group into which actions in past lives have drawn him?) But for those whom Karma has placed in positions of responsibility for the welfare of others, and who do not shirk that responsibility, no simple solution is possible. One may not throw away the liberty or lives of those in one's charge without some effort to preserve them, unless indeed their full consent had been given. Someday perhaps nations may be so spiritually advanced as collectively to risk enslavement or death rather than offer resistance. Our problems, however, are current and practical, not hypothetical future ones. Immediate social and political duties and obligations must, while not losing sight of ideals, be related to immature human beings and the imperfect institutions that are their expression.

War is simply the ultimate expression of modern imperialism, which seeks to promote the interests of one nation at the expense of others. It is the explosion that comes under unbearable pressure; and the aggression is not necessarily the one that starts the fighting. A spirit of aggression is built up by various factors, and unless both sides do something to relieve the unbearable tension, war becomes inevitable and is therefore 'justified'. War will be prevented when diplomacy becomes co-operative instead of selfish, which means that nations must gain that attitude. The whole message of the Theosophical Society is directed to that end. The principles of Theosophy, practically applied among mankind, would resolve all conflict. Meanwhile, none can escape a proper share of the group liability of the society in which Karma has with unerring justness and correctness put him. Acceptance of that responsibility, together with decisions on the right course of action, must remain with the individual.

Dear Fellow Members,

Now that we are well into 1972 the Sections will be busy planning their summer activities and even looking forward to the work next autumn and winter.

More especially we shall be making arrangements for summer schools and conferences. I hope to be able to join many of you at these gatherings and to learn more of the differing activities and problems of the Sections. For we all have problems, both individually and collectively . . . today's problems which are reflections from the past and whose solution must lie in the future.

This faculty of mankind of relating the future with the past is one of the ways in which the mind of man differs from the thinking mechanism of the animal. Like all faculties it has its light and its dark side and we have to learn to control and direct it rightly. Looking ahead means facing hope and fear and coming to terms with both. Looking back requires an understanding of the past on which our present is built but keeping a freedom of judgment so that we are not unduly bound to the traditions and limitations of the past. We have in the present to make plans and decisions in relation to a past we are powerless to alter and a future we can only guess at.

But it is these very problems which give

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which bind us. We do not want to move away from those memories. So downward means for Manas really backward towards the past, and not towards freedom, and upward means freedom from all this. In the one case there is the spell of desire over Manas, and that is what in Theosophical literature is called Kama-Manas. Kama means desire of every sort, and Manas is the mind which is influenced by desire; and as opposed to this there is Buddhi-Manas, which means the mind of pure enlightenment.

Then we have to realize the inadequacy of the mind. It is only a part of one's consciousness which reasons, which is mentally active, and that is why, however clever a person may be intellectually, however active he may be in his mind, he doesn't have a feeling of vitality. He feels that his life is unsatisfactory, because his whole nature does not come into action, large areas of his nature remain as they were before. It is only in a certain area that he is really active.

But then there can be times when the whole being of man is engaged. In love, which is not the seeking of pleasure, the entire being is in action. The whole body of consciousness, which is really the man, is suffused with its cult. The pictures in the books *Thought Forms* and *Man, Visible and Invisible* show that when there is an emotion of love, the colour of the rose of a beautiful red suffuses the whole heart, the whole being of man is pervaded by that feeling. That is a case when it is not a part of one's nature which is brought into action, but the whole of one's nature is transformed.

Krishnaji says: "Love is the only revolution. All other revolutions are so-called. They are revolutions of violence, they are merely reactions to the regime which previously existed". There was a new system brought into being after the French Revolution, after the Russian revolution and the various smaller revolutions; there has been a new set-up, but the same forces operate in the new system as operated in the previous system; the same greed, the same hatred, the same envy, intolerance, the desire to dominate. So we have to realize the fact that the true revolution is within oneself, and that revolution is brought about really through love and not through force, not through love of power, love of importance, and so forth. And what does this love mean? It really means giving, the giving with the heart, not merely with the hand; in fact, giving ourselves and all that constitutes ourselves. There can be a kind of giving of whatever is in the deepest part of yourself, your whole nature, what you inwardly are, without holding back anything. That is really love, it is altruism, it is philanthropy, it is self-abnegation. It is really a flowering from the divine root in ourselves; here I am putting forward the idea that there is that

From the Chairman

us, as human beings, opportunities impossible to more primitive forms of life. It is this power to plan and choose consciously that modifies our present and forms our karma for lives to come.

As Theosophists we have greater opportunities and responsibilities than many other people. For we are able to look at our problems against the background of our knowledge (small though it may be) of Theosophy. We can look at our problems in relation to the basic theosophical principles and try to make our decisions accordingly. Honest mistakes are less disastrous than inactivity for fear of making mistakes. Much has been given us and much is expected of us. Courage, goodwill, generosity; these are some of the qualities that will carry us forward to a better future.

In all our efforts we should, however, be aware of the enveloping brotherhood of the Society to which we belong. We are apt to think of brotherhood only in terms of outgoing goodwill, but it is also that quality reflected back to us from others which can support us in all our efforts for the good of our fellow men. And this two-way traffic of brotherhood will I am sure be increased and strengthened in our international gatherings in the coming summer.

MADELEINE LESLIE-SMITH

WHO WROTE THE SECRET DOCTRINE

BY BORIS DE ZIRKOFF

From a talk at Huizen

The remarkable thing is that *The Secret Doctrine* is not a book about something written by an individual as a result of his study. *The Secret Doctrine* is a combination of several things; some of it is the result of direct dictation to H.P.B. by her Teachers. That language is not Blavatsky's at all; it is the language of her Teachers. Some other parts of the book come from the inner self of Blavatsky as an initiated disciple, and the results are very grand and noble. Then there is the lesser part of *The Secret Doctrine* which is Blavatsky commenting upon various things from her own personal mentality, and remember, in that part there may be many mistakes, because every human being is apt to make mistakes. *The Secret Doctrine* is not a bible, in the Christian sense, written by God. You see here pronouncements which to a large extent are a setting down in words of facts in nature from direct spiritual clairvoyance, the direct spiritual insight, of initiates. Even if you cannot completely disregard the fact that Blavatsky herself was an initiate, forget it. Still, the text was being dictated to her at times through her frail constitution, by high initiates and it was probably very difficult for them to express these ideas in a modern language like English, which is not rich in metaphysical terms. The remarkable part about *The Secret Doctrine* is therefore that it is a formulation in human language of certain facts regarding the universe and not the theory of any man about these facts. All the portions of *The Secret Doctrine* that said: 'Occultism states' or 'the Esoteric philosophy declares' or 'it is a fundamental proposition of occultism that'—are ex-cathedra statements of a fact in nature. And we have already seen that many of these facts have been substantiated by physical or psychological science. Therefore it is a fit conclusion to make that a thousand other statements in that book will probably also be substantiated by science in the future.

divine root in all its freshness and sensitivity. That is really the state of love, that is really the state that is the revolution most devoutly to be desired, so that every moment is a complete moment: it is like a perfect flower, a flowering from within, from the divine root which is the unity. The person will know that it is there when the mind which is restless and scheming, is out of the way. It is only then that he will know for himself that there is that principle of divinity or root in himself from which there can be a constant flowering, and that root is really in the unity of the consciousness.

(Reprinted from Huizen Centre News)

In Perspective

From Six to Ten

ALL the indications are that in a matter of months now there will be ten members in the European Community. From six to ten is a big change, not only numerically but also in character. Its quality can be gauged from the negotiations that led to eventual agreement. When nations plan to work together, there is bound to be divergence of opinion and conflicting interests have to be reconciled. A conspicuous example of this was seen in the relationship of the United States and Britain over many decades. Similar problems had to be repeatedly overcome by the member States during all the years of the Common Market. Though there were occasional deadlocks, common interest always overrode incompatible interests. Again, in the prolonged talks that preceded the present agreement, the varying economic concerns of Denmark, Norway and the Republic of Ireland, as well as those of Great Britain, had to be related to the several affairs of the Six. As was expected, agriculture and fisheries were the biggest problems. These difficulties were resolved, or provision made for their future solution, because all the nations involved wanted to get agreement. That purpose lay behind all the necessary hard bargaining and ensured the outcome.

The four new members will not be joining a club with fixed rules, but one whose rules they will have a hand in shaping. This was the only possible way of progress, and it says much for all the negotiators that it was taken. The enlarged Community will be deeply concerned with Western Europe, but not exclusively. It will increasingly be involved with wider interests and relationships—from the other countries of this continent to many more distant parts of the world. A constantly expanding vision will be needed to keep the Common Market a living organization. It could then well provide the pattern for final international cooperation by voluntary agreement instead of enforced collaboration derived from conflict and fear. At any rate, the new development in Europe will be fascinating to watch. The one certain thing is that it will not be easy.

Industrial Strife

Agreement similar to that achieved by the Ten must sometime also be made in industrial relations. In almost all lands there is unrest, often strife, because of uncompromising attitudes of workers and employers, staff and management. When the two sides of industry really want to find a way of peaceful and harmonious production, it will be found. But where there is no will there can be no way. How much longer must men in all ranks of life harm each other and the whole communities before they come to their senses and see what folly it all is?

Nature Conservation

A scheme to associate young people more closely with the Council of Europe's nature conservation campaign was recently launched in Paris by Mr. Robert Poujade, the French Minister for the Environment. "Young Nature Conservation Volunteers" will get a special membership card issued by the "Alliance Internationale de Tourisme". Here is an excellent idea for all European Ministries of the Environment.

Holders of the card pledge to protect nature and to obey the following ten rules:

1. To respect plants and wild flowers, crops, the countryside and natural beauty spots.
2. To respect forests and to observe fire precautions meticulously.
3. To be a friend of birds and protect them.
4. To recognise the right of wild animals to live, and to protect disappearing species.
5. Not to contaminate springs, rivers, lakes or the seashore.
6. Not to leave refuse around, and to participate in cleaning-up operations.
7. Not to disturb the silence of Nature.
8. To pay particular attention to natural reserves and historical and archaeological sites.
9. To enlighten those who act out of ignorance or error.
10. To support actively all initiatives to protect nature.

L.H.L.S.

Hidden Wisdom

BY BEATE MATTERN

Since I began three years ago to study the symbolic language of the Bible, I have felt myself compelled to examine everything that I have experienced or have read in addition to Holy Writ for its symbolic content. With my waking consciousness as well as with my subconscious mind I have continually sought to investigate the inherent meaning of environmental appearances. During this pondering I have, without having planned it, realised that a quotation from the Bible that has been with me from my earliest years, in the Lutheran translation "Ich lasse Dich nicht, Du segnest mich denn . . .", in the Authorised Version "I will not let thee go, except thou bless me", exactly corresponds to what I practise, that is to say a kind of permanent meditation, which could also be described as developing awareness or attitude, or as a "Yes" to fate.

I am certain that here I have discovered that the "Thou" here addressed cannot be another being, but that this "Thou" is to be understood as the Self, as the Monad, as the Divine Spark, as Fohat, as Life, that again and again to possess and to traverse is after all a blessing, even in the most unfavourable circumstances, if blessing means enlightenment, or if blessing means encounter with the Master whom one stumbles to meet half-way.

There is an early Christian text that today is regarded by initiated occultists as the law of the Aquarian age. It runs "Love God and do what you will."

Undoubtedly this sentence "Do what you will" is the whole law and is completed by a second phrase, "Love is the law, love subject to will".

The keys of wisdom are always placed in man's hands, as long as he learns to use them. Thus from around the year 1,000 another highly misunderstood sentence comes down to us that simply runs "With will thine own". In the esoteric sense it was used as marriage vow, sanctimoniously in the period in which marriages were made from consciousness of class or price of rank and above all for economic considerations, where often there was only pressure from both families in place of free will or even love.

If one combines these two keys, now, after another 1,000 years, according to the theme "I will not let thee go, except thou bless me", the occult wisdom can be wrung out. If one has it, it can even be employed quite practically.

Everybody, male or female, wishes to mould his offspring beyond the instinctive, animal raising of the stock, and if possible to order and determine their life in advance. We are also only too willing to interfere in the lives of our fellow men, criticising and instructing. But seldom do our earthly imaginations correspond to the law under which our children or fellow men have appeared. We never completely grasp the all-penetrating law of Cause and Effect.

The specific problems of the individual and the problems of his times are no more than the working out of causes that he himself has sown in past lives. Every human being has incarnated in this time and in his special environment so that the present situation should give him the chance now to take in hand the effects of earlier causes, the unfinished tasks the roots of which possibly lie in earlier incarnations, perhaps to master them, and thus—in so far as he is aware—to avoid creating too many new causes that in their turn would burden so many new births. This chain of incarnations is a linking together, an interweaving with a group of ego which always incarnate in different relationships to one another but at approximately the same time, for they are and remain the causes one of another and are to repeat experiences, remove and work out mistakes and failings, or to aid and support one another. Not everybody has something to work out with others, only certain "families", that have nothing to do with earthly families.

A prepared and advanced human being can sometimes intervene in the law of cause and effect if he is conscious of that law and if he will apply it selflessly. A price is demanded for the "correction"—absolutely unconditional effort, without second thoughts or ulterior motive. Complete devotion without ambition is demanded,

without questioning as to success or reward, recognition or even thanks. Exactly seen, the challenge is one's own chance to self-realisation or to the living of one's own life to the full, for our will to help is hardly more than a tentative attempt, yet this attempt can carry one forward considerably.

Do what you will—that means, do not speak, do not analyse, do not theorise, do not discuss—but act.

Do what you will—live your life, pay off the effects of your causes that you had sown earlier, find your *you* in yourself, your higher self, your immortal monad, namely the part of your I that remains, that is the bearer of memory and experience through all time. It does not mean that I do what I like or what suits me, it means Do what you will.

Do what you will—not what you must or believe you must. Follow your very own judgment and follow your talents which are attributes of the monad, also those won on a long path, also those results of earlier experiences that will be realised, deepened or spiritualised.

He who has not understood for himself what it is all about, in time and eternity cannot help his offspring or his fellow men out of the chain and interweaving of the "family", and that would be the only really effective help of all.

He who does not recognise the law, the "Do what you will", will do exactly that which he *wills* not, he will squander his life, he will prolong his way of unfulfilment, to remain finally behind somewhere or other, to be completely cut off from those he feels he belongs to.

Everybody to whom illumination has befallen (in the Picean age it was called ecstasy), or has achieved cosmic consciousness (as it is described in the Aquarian age), everybody who, once or repeatedly, in a flash or continuously, has seen the relationship and the conformity to law of all life and the immortality of his self, who has discovered his own true self and his very own law in one unique, clear moment knows that he is a duality, a person and an ego, an I and a self, Man and God in agreement.

Most of them have, from the "illumination", held a dialogue with their eternal monad, and the "you" in "With will thine own" refers to this immortal, eternal essence, to the higher self. It means exactly the same as "Do what you will".

He who accepts the law and makes his higher self his partner has consummated the alchemical marriage and is intentionally his own, and then the marriage vow makes sense.

The completion of the first of the two key sentences "Do what you will is the whole law" by "Love is the law, love subject to will" has a direct reference to the second key sentence that we have considered, which runs "With will thine own".

The connecting words between the two "keys" are Love and Will. The two keys were given to us at intervals of approximately 1,000 years. Today after another 1,000 years it is more than ever one of the unsolved human problems, whether to put the question of free will or to formulate the opposite question of the conformity of all life.

The keys are given to us so that we should turn them seven times in the lock. That means that we should raise our consciousness to the highest level attainable to us; will and love or will with love are then united. Further questions are then superfluous. We then do that for which we were really for ever *willed*.

HEINRICH NAGEL

We learn with regret of the death of this former lecturer and General Secretary of the German Section, at the age of 84. He will long be remembered with gratitude for his steady work for Theosophy in Germany.

Fritz Schleifer

This dynamic member has died after a short illness in his 80th year. A former General Secretary in Austria, he was also the organiser of the annual Summer School in Pichl, and will be remembered for his enthusiasm.

The Mystery and Splendour of Man's Inner Sources

Summary of a Lecture to the Paris Congress

By GEORGES TRIPET (II)

Many people develop only by means of doubt. They doubt everything, in block or in detail!

They are sceptical when one speaks of God or a force which is conventionally called God. In any case, they cannot accept the definition which religions give of God. The divine attributes found commonly in religious books are in general acceptable taken in isolation. They are no longer acceptable when confronted with each other or when they are tested with life as a criterion.

Some examples:

(a) God is just. Yes, but just in His own way! We do not all begin our life at the same time; some are rich, others poor; some are white, others black; some are clever, others stupid; some die young, others die old, etc.

(b) God is omnipotent, but he creates or at least tolerates evil, cunning, wickedness.

Such is the reasoning of the sceptics who do not know or will not admit evolution, free will, karma, reincarnation, everything that gives meaning to life, everything that gives a superhuman perspective.

Sceptical people as a consequence doubt life before birth, life after death, the existence of superhuman beings, evolution itself.

In order to lead atheists and sceptics not to a dogmatic conception of God but to the wonderful and attractive but mysterious reality of the universe, we must change our definition of the supreme power—we must give it another countenance.

Doubt leads man to seek, not necessarily in a religious, philosophic or metaphysical direction. Seeking is indispensable to scholars of all kinds, from the point of view of evolution.

I would not have completed this theme if I did not speak of faith, unlimited faith and narrow faith. You know the latter too well for it to be necessary for me to linger on a description of it. You know as well as I do what ostracism it generates. The very mention of it evokes the troubles in Ireland, the narrow-mindedness prevalent in Spain as well as in South America and, in the past, the wars of religion, the Inquisition, the Crusades, the persecutions, the fate of Giordano Bruno, Michel Servet and so many others.

But all those negative events cannot efface the fact that that faith, for all its blindness, has held back millions and millions of beings from the worst fate in that, but for it, they would have given in to their worst instincts and would not have had that little light of Bethlehem, or the Ka'ba in Mecca, or the image of Krishna, or the Bodhi Tree, which "canalise", if I may say so, their strength for the best, until some day their consciousness will blossom out beyond the physical, the astral or the lower mental.

To the four imperatives which I have indicated there can be added the inner sources of which one thinks most often, which inspire the world, which give it oxygen and which, in the future, should dominate it and replace the personality and selfishness. We have kept so far to the sphere of the personality and now we are going to rise to the level of the Ego and the Monad.

These higher imperatives are science, art and, crowning all, pure spirituality, sister of intuition.

The disciplines of science are all indispensable; they all have a positive and a negative side.

Physics shows us the principles and laws governing the universe.

Geology, mineralogy, chemistry show us the laws which preside over the formation of our globe.

Botany, agriculture, horticulture, forestry make us think of the second outpouring, of a new round.

Zoology and all the branches of science connected with it take us a step forward in creation.

And then, of course, we arrive at man, biology, medicine, psychology, psychoanalysis, psychiatry; in sociology, in particular, we go beyond the domain of the individual and reach that of the mass. We then arrive at the kingdom of super-

humanity which man senses when he moves towards a new style of diet, new medicine, intuitive psychology etc., when he has a high ideal, mystic, scientific, "ritualistic", religious or artistic, when he forgets his own development, when he seeks to go beyond himself, when he is able to create his happiness, when "to know, to dare, to be silent" and "There is no religion higher than truth" become his motto.

By this incompetent enumeration I wanted to show the diversity, the breadth of science, but also its unity.

As for the theosophists, they have a view of the plan as a whole, but science can show them God in manifestation. If we would open our eyes, what delight we would feel! And what enthusiasm would fill us as a result.

From the imperative of knowledge, let us pass to that of art.

My incompetence allows me to project only a few beams of light on a wonderful and mysterious world, to murmur a few passwords to enable us to enter the kingdom of painting, music and dancing.

Which discipline can we prefer when all of them spiritualise us if we can study, be silent, listen, see and feel?

Sculpture, dancing and painting when not merely a concession to fashion, bring one the same subtle joy. They are often the reproduction of a world which is not mortal.

When art is independent, it is a source of spirituality for the artist as well as for the spectator. But the artist must choose his subject; he must be sensitive to nuances, to contrasts, to volumes. He must have a moral, spiritual, superhuman dimension when he prays, for his prayer is a picture, expression of his joy or his suffering, his faith and his doubts.

Then, of course, there is the voice. Words change their meaning according to intonation, context, knowledge of their etymology, the silences framing them, the look accompanying them, the language too—Sanskrit, Hebrew and Latin have a consonance which calls down heavenly vibrations. Let us think in this connection of the words of power of the Church and the Sacred Word of the Hindus.

Certain words should never cross our lips—or our pen! We should learn to make words rhythmic. We should also learn to keep silence, to listen to the poems of the soul and the songs of the heart.

Musicians and composers have the privilege to create harmonies through an instrument or a stove. What a pity that there are so few who can hear and understand the magic of vibrations, the music of the spheres, the music of the coming age, the music of the zodiac, of the spirit. Do they realise the inspiration which they could draw from spirituality and from an effort to enter into contact with beings from higher worlds? When the violinist takes up his bow, he constructs a protective wall which isolates him from human contingencies. He is in the world of the gods.

We do not have the right to betray that world. If we do so, we betray God and man. We must feel the privilege which we have in bringing down joy, compassion, serenity, hope, courage, strength, love, enthusiasm. All this means transcending human love, creating a mysticism, satisfying in a special way our need to know.

Do I need now to speak of the last impulse, the last imperative; the most real source with which my talk was meant to be impregnated: spirituality?

What does it consist of, if not of all the action taken, all the impressions, all the achievements, deep and inspiring faith?

What does it consist of, if not of all the concentration, all the imaginings, all the seeking, all the consecrations?

What does it consist of, if not of all the sufferings, all the joys, all the impetus, all the dreams, all the interior explosions, all the inspirations, all the contacts, all the enthusiasms?

Spirituality is not only an incursion into that world which is called inaptly the world of intuition—as if it existed only sporadically—but it means entering into possession of that world, by Will.

(Continued on page 4, column 2)

Selig Sind, Die Reines Herzens Sind: Denn Sie Werden Gott Schauen

By REINHARD FLEMMING (II).

Für viele verbindet sich mit dem 'Herz' das physische Organ. Dasselbe ist der zentrale Punkt im Leibe, wodurch sich die Lebensströme im Körper verteilen. Christus wird den physischen Exponenten weniger gemeint haben, oder vielleicht nur als Sinnbild für die wichtige und beherrschende Stellung im Leben des Körpers. Er meinte eher die geistige Entsprechung, die im feineren Körper des Menschen ihren Sitz hat und von dieser geheimen Stelle aus Leib und Seele regiert und leitet. Wenn dieser geheime Sitz von unreinen, selbstsüchtigen Gedanken und Gefühlen umlagert ist, kann der wahre Lebensgeber und Herrscher der Individualität nicht in Erscheinung treten und von der Herrlichkeit und Schönheit göttlicher Werke Zeugnis ablegen.

Eine aufschlussreiche Stelle finden wir in der *Chandogya-Upanishad* die hierauf sich bezieht. Es heisst dort:

"Im Innern der Stadt Brahmas, nämlich des Leibes, ist das Herz, und hier im Herzen ist ein kleines Haus. Dieses kleine Haus hat die Gestalt einer Lotusblüte, und in ihr weilt das, was wir suchen, was wir erforschen, was wir erkennen sollen . . ."

"Wenn auch das Alter für den Körper naht, der Herzenslotos altert nicht. Er stirbt nicht, wenn der Körper stirbt. Der Herzenslotos, darin Brahman in seiner ganzen Glorie weilt—er, und nicht der Körper ist die wirkliche Stadt Brahmas . . ."

Der indische Weise Sri Ramana Maharishi gibt einem seiner Schüler in einem diesbezüglichen Gespräch einen Wink (Heinrich Zimmer, *Der Weg zum Selbst*): "Der Schüler: Du sagtest, das 'Herz' sei die Stätte des Selbst?

Der Meister: Ja, es ist eine höchste Stätte des Selbst, daran zweifle nicht; das wahre Selbst wohnt dort im 'Herzen' hinter dem Jiva oder 'Ich-Selbst'."

"Der Schüler: Sag mir, ich bitte dich, wo im Leibe ist das?

Der Meister: Mit deinem Denken wirst du es nicht erkennen. Mit deiner Phantasie kannst du es dir nicht vorstellen, wenn ich dir sage; die Stätte ist hier (damit wies der Meister rechts auf seine Brust)—der einzige unmittelbare Weg, es zu erfahren, ist, dass du dir gar nichts vorzustellen versuchst, sondern es selber zu erleben trachtest. Dann erfährst du es und fühlst ganz von selbst, dass die Stätte des 'Herzens' hier liegt . . ."

"Der Schüler: Wenn du sagst, das 'Herz' sei höchste Stätte und Mitte des Ewigen Wesens, des Atman, dann besagt das, es sei keines der sechs Lotuszentren, die der Kundalini-Yoga lehrt.

Der Meister: Die sechs Lotuszentren des Yoga von der Tiefe des Leibes aufwärts bis unter die Hirnschale sind obensovielen Zentren des Nervensystems. Sie bezeichnen verschiedene Stufen, an denen unterschiedliche Kräfte oder Erkenntnisse sich aufbauen, die zum tausendblättrigen Lotos zuzunehmen, in dem die höchste Weltkraft wohnt. Aber das Selbst, das den ganzen Gang dieser Kraft, vom tiefsten Lotos hinauf zum höchsten trägt, wohnt nicht in ihm, sondern trägt das Ganze vom Herzen her . . ."

Soweit die Gedanken des Maharishi über dieses Thema.

Es gibt viele religiöse Bewegungen, deren zentrales Anliegen die Erweckung der Herzkraft ist. Die Mystik des Mittelalters, die ersten Stille genannt; deswegen weil sie von dem grossen herrschenden exoterischen christlichen einen parallelen Strom des inneren Strebens ins Leben rief. Und die ersten Anzeichen eines veränderten Christentums—abgesehen von den ersten Jahrhunderten—in die Wege der Mystik wie ja auch in der *Stimme der Stille*—sind eine 'Augenlehre' und einer 'Herzlehre', die Rede ist: von einer Lehre, die den Intellekt von aussen anzieht, und einer Lehre, die von innen zur Weisheit führt. Der rosenkreuzerische Gedanke ist nur die Fortführung dieses mystischen Strebens des frühen Mittelalters, und hatte die Aufgabe, die nach aussen dringenden, erweckten Ich-Kräfte

in harmonische Kanäle zu leiten, so dass eine schöpferische Periode des Abendlandes sich anbahnen konnte. Die Zweitheit der Ich-Form wird durch das Kreuz ausgedrückt: männlich als senkrechter Balken und weiblich als waagerechter Balken; erst in ihrem harmonischen Zusammenklang leuchtet im Mittelpunkt ein kleiner sonnenhafter Lichtfunke auf, der oft als kleiner Kreis oder als Rose angedeutet wird; was nichts anderes besagen will, dass die höhere Triebfeder des Menschen—das höhergeistige individuelle Selbst—auf die Handlungen der niederen persönlichen Ich-Form Einfluss gewinnt. Ausserdem gibt die Darstellung der Rose oder der Sonne—wie bei Gichtel—eine Beziehung zum Herz-Zentrum, das durch seine Mittellage alles übrige im Gleichgewicht zu halten hat. Auf diesem Wege wird auch der tiefere Sinn der Einthe offenbar.

Die christliche Ostkirche kennt aus jahrhundertalter spiritueller Erfahrung das 'Herzgebet' als Mittel zur Erweckung geistig-göttlicher Kräfte, die dann harmonisch zum Segen der Menschheit wirken.

Es ist nun eine frohe Verheissung, wenn uns Christus sagt, dass wir zur Anschauung Gottes kommen, wenn wir unser 'Herz', unsere niedere Ich-Kraft reinigen, von dem Niederen transmutieren und in das Reine, Edle, Gute und Selbstlose erhöhen. Das Wesen Gottes bleibt uns dann kein Schemen mehr, es dringt in uns ein, nimmt Wohnung bei uns, und seine Kraft und sein Licht nimmt uns die Schleier von seinem Angesicht. Wir schauen Gott in der Offenbarung seiner Werke, die Wunder der Natur schaffen uns ein ganz neues Entzücken, unsere Sinne erhalten neue Ausdrucksmöglichkeiten, wir erleben ungeahnte Schönheiten von Form, Farbe und Ton. Unser physisches Auge wird transzendent, sieht mit dem Auge eines Gottes, der im Herzen sichtbar wird. Die irdischen Massstäbe treten zurück, das gestaltende Urwesen des Schöpfers spiegelt sich im Brennpunkt im Herzen, die geistigen Ur-Formen leuchten auf, der geistig-göttliche Wille wird uns eingeprägt, so dass unser individueller Wille ganz eins damit wird, und nur das eine Streben kennt, den göttlichen Ur-Bildern nahe zu sein. So schauen wir Gott als Schöpfer-Geist im Prisma seiner Ur-Bilder, da ein ewiges gestaltendes Feuer im Herzen sie uns sichtbar macht. Und ein machtvoll Drängen treibt uns an, nicht nur Zuschauer zu sein, sondern dem Schaffensprinzip Gottes Ausdruck zu geben. Wir werden zu Künstlern in der Hand Gottes, zu Kämpfern für die Schönheit seines Werkes.

Continued from page 3, column 4

Of course when I speak those words I express only what I feel personally, but the reality is much vaster, more luminous, universal, transcendent, angelic. Help me mentally to find the word which applies to that state of consciousness.

In this talk I have tried to show how numerous the inner sources of man are and I am obliged to reach the conclusion that it is indeed life itself which I have tried to dissect in its different manifestations. When one of our members in Basle, Mrs. Schaad, wondered, when studying this subject, whether, finally, man's inner resources were not identical with that force which is usually called God, she touched, I think, the very mystery of all our life.

Spirituality, in the last analysis, is the purification of the other imperatives, the passage from selfishness to altruism, from awareness of multiplicity to that of Unity. That purification results in understanding. But this word has come into everyday use and has lost its profound meaning, its savour. To my mind, to understand is to appreciate, to 'live with', to be happy in joy, without falling into vulgarity, it means to be contented in spite of suffering, one's own and that of others, because one transcends it and understands its value; it means to integrate mutually.

That understanding must be translated, in our everyday life, into respect and love.

Respect for the little stone on the road, the blade of grass and the louse.

MAN'S INNER RESOURCES

Extracts from the Reports of the Work Groups at the European Congress in Paris, August 1971

Several groups pointed out that the Way of Life is different for each individual. It is an inner way which should be sought with all one's strength, but to seek it for oneself alone leads nowhere. It is better simply to love than to seek to develop ourselves selfishly.

The basis of the spiritual path is ethical. If we can as individuals create within ourselves a unity of body, soul and spirit, humanity will also find its unity.

The resources of man are unlimited. External stimulants, e.g. music, are useful at the beginning, but with time there must be a continual relationship between these and the internal resources.

The world is in a critical state, with the rich countries becoming richer and the poor ones poorer. It is necessary for us as theosophists to keep abreast of events and at the same time deepen our theosophical knowledge. As theosophists we have a threefold responsibility: the inner and the outer and the responsibility for passing on the theosophical message.

Youth seeks to enlarge its consciousness. The best way of doing so is by loving all that has life.

MARY ANDERSON

BOOK REVIEWS

THE CAUSAL BODY

By ARTHUR E. POWELL, T.P.H., London, £2.00.

First published in 1928, this book, like its predecessors, is based on the material on the subject written by Blavatsky, Besant and Leadbeater. The author spent many years on his research work, and the result is to help us to realise and experience the force of the inner life amid the trivialities and irritations of the outer one.

The reprint is excellent in every way. G.E.

THE SOLAR SYSTEM

By ARTHUR E. POWELL, T.P.H., London, £2.00.

A reprint of a book first published in 1930, this might be described as a compendium of theosophical knowledge of the universe, the solar system, the evolution of man and the hierarchy which guides that evolution. The author compiled this clear and informative work from the writings of Blavatsky, Besant and Leadbeater, mainly from the two latter, and it is the last in a series of five books, occasionally cross-referring to another of the series. The chapters are short and well headed, and there are numerous diagrams to assist the explanation.

(Continued top of column 4)

Respect for those who resemble me and those who are different.

Respect, of course, for those who are the flower of humanity and of superhumanity, but also for those who, although they are the dregs of humanity, have in their deepest being the seed of divinity.

And perhaps still more, respect for all those with whom I come into contact, which is translated into family life, as well as public and professional life, by a balance of duties and rights.

I think that when we confront death, we shall have to prove that we have used wisely all the sources put at our disposal.

I think also that we shall pass over the threshold of the sanctuary of initiation only if we have with us certain witnesses:

The Master Whom we have served or His representative.

The men and women whom we have helped.

Representatives of the animal, vegetable and mineral world who will come and affirm that we have understood the unity of life and that we have put into practice, with all our heart, with all our soul, with all our enthusiasm, the teachings of our philosophy.

May we always understand that the brain, the heart and the hands, the thinker, the sage and the worker must always work together without one being more highly placed than the other.

May the Masters help us to attain that stage.

In a final modest chapter the author writes of the inspiration to a greater life given by these teachings. The present reviewer is grateful for the diligence and clarity which Lt.-Col. Powell brought to his task and cannot help but agree wholeheartedly with his conclusions. J.E.

EUROPEAN SUMMER SCHOOLS 1972

Finland: 24th to 30th June.
Sweden: 1st to 8th July.
Denmark: 22nd to 29th July (Gammel Praestegaard).

English-speaking Region: 29th July to 5th August (Hoddesdon).

Germany: 7th to 14th August (Bad Homburg v.d. Höhe). Council Meeting. Pays Latins: 19th to 26th August (Montreux-Territet, Switzerland).

German-speaking Region: September (Pichl, Austria).

Wales: 14th/15th October.

For further particulars apply to the General Secretary of the country concerned.

INVITATION TO THE SEVENTIETH ANNIVERSARY OF THE GERMAN SECTION AND SUMMER SCHOOL at Kurhaus Hotel, D-638 Bad Homburg vor der Höhe, near Frankfurt from 7th to 14th August.

Key Note: Steps Ahead.
Guests of Honour: Mrs. Radha Burrier, General Secretary, India.

Miss Joy Mills, General Secretary, USA, Professor Ballak Ram Mullik of Agra University.

Lectures will be in English and German, translated each way. Work groups will be in English or German without translation.

For accommodation write to Verkehrssamt der Kurverwaltung, D-638 Bad Homburg v.d. Höhe, Postfach 259.

For registration write to Miss Ilse Heynen, D 2000 Hamburg 76, Hofweg 21

N'HESITEZ PLUS...

Envoyez immédiatement votre bulletin d'inscription à l'Ecole d'été de Montreux-Territet qui aura lieu du 19 au 26 août.

Mme. Madeleine Leslie-Smith, la nouvelle présidente de la Fédération des sociétés théosophiques en Europe, assumera la présidence d'honneur de notre Ecole.

Vous serez entourés de M. John Coats, ancien président de la dite fédération, de Mme Nyssens et de M. Lancrè, respectivement secrétaires généraux de Belgique et de France, ainsi que des anciens secrétaires généraux de Suisse et de France. Melle Mary Anderson et le Dr Paul Thorin.

Et puis il y a beaucoup d'autres amis que vous rencontrerez et qui seront heureux de vous revoir. Votre conjoint, même s'il n'est pas membre de la Société, sera le bienvenu. G.T.

CHANGES

General Secretaries:
France: Monsieur S. Lancrè.
Iceland: Mr. Sigvaldi Hjalmarsson.
Switzerland: Monsieur G. Tripet-Dunand, 29 Avenue Dumas, 1206 Geneva.
Agent for Theosophy in Action:
India: Dr. A. Kannon, Theosophical Society, Adyar, Madras 20.
Holland: Mrs. B. L. M. Cardinaal de Leet de Kanter, Kampsingel 56, Zevenaar.
Denmark: Mrs. B. Bonde Jensen, 31 Skanderborgvej 3rd floor, 8000 Aarhus C.

ERRATUM

In the report in our last issue on the German-speaking Regional Summer School the name of Prof. Peter Sedgwick was inadvertently omitted from the list of lecturers.

Continued from page 1, column 4

We may listen, but we have to know. Therefore, it is so important for us to try occasionally in our meditation to discover and feel that individuality and come into harmony with the source of that life which flows both through us and through whatever is the humanitarian work or activity in which we may be engaged.

We will now think for a few moments of that great Source of Life from which we draw our inspiration.

(Reprinted from Huizen Centre News)